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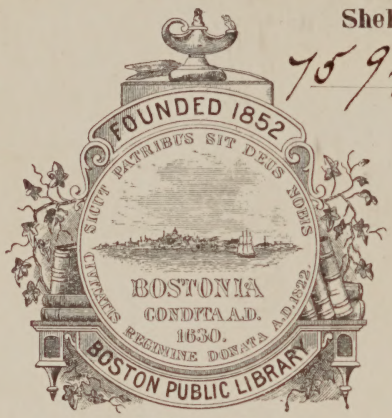

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ADDRESS

TO THE

7594.87

GRADUATING CLASS

OF THE

AMESBURY HIGH SCHOOL,

AMESBURY, MASS.,

DELIVERED JULY 1, 1881,

BY

A HIGH SCHOOL TEACHER.

BOSTON:
PRESS OF COCHRANE & SAMPSON,
NO. 30 BROMFIELD STREET.
1882.

Estate of Miss E. P. Peabody.

August 20, 1894

ADDRESS.

In you, young ladies and gentlemen, I see the graduates of a Massachusetts high school. Your position at this moment, when you are about to take from the hands of the school committee of Amesbury that honorable testimonial of effort well sustained and work faithfully done which we call a high school diploma, is to me full of meaning. To your parents and friends also it is evidently no less full of significance and interest. Do you imagine that so many men and women in every Massachusetts community crowd the hall, the school-room, the church, whenever the high school has its exercises, merely that they may be entertained by pleasing performances and ceremonies? This is not an audience of pleasure seekers, nor are you performers for their amusement. Your fathers and mothers are here, anxious as only parents can be anxious, about your future, your start in life. Citizens are here who know the perils that threaten the state and the nation, and who question with themselves what the high schools are doing, what this Amesbury high school is doing, to infuse zealous patriotism into the citizens of the next generation. The interest which brings so many people here this evening is at once the most legitimate, the most natural, the most tender interest of humanity. And if I can say some slight word to you in this last school hour that shall be not quite irrelevant to the crisis in your lives which I as a teacher of youth and as a citizen of the republic see the present moment to be, my coming to your festival will have been abundantly rewarded.

First, I wish to ask you if you have any idea why it is that the state of Massachusetts has by its laws compelled the town of Amesbury to give you, without cost to your parents, this generous education, that so nearly fills the measure of what your minds have been able to receive. Why has the Commonwealth stood in the strange attitude of offering to all its youth the education of this upper high school range, without, however, compelling any to accept the offer? If you have studied the educational institutions of other modern countries, you know that our state holds in this matter a position that is unique. We are proud of it; that is one of the commonplaces of our civil life. How do we justify it? On a state that stands thus alone in the family of civilized communities in an important element of state policy rests a burden of proof of which it must seek to discharge itself, not once merely, but often; and not only in halls of legislation, but also in col-

leges and schools, in order that the young citizens may learn betimes the elements of the faith which their fathers held, and decide whether they will continue to abide in it, or will advocate novelty and change.

Now nothing can be more certain than that Massachusetts has not given you this long course of education that you should keep it and use it for your own private ends. It would involve an absurdity to suppose that she had. Except her confessed charites to the poor and the feeble-minded, the state *gives* nothing away. The state is conducted on business principles; and, except their charities, business men do not give their property away, expecting no return. The state appropriates money, through its subordinate divisions, the county or the town, we will say, to a road. For this appropriation it *has* the road. It appropriates money to a court-house, and having paid the money out, it owns the court-house. Thus it pays out the money which its citizens have been taxed to pay into its treasury, and has fire engines, town halls, — all the assemblage of material things which state, county and town need for their daily life and activity. Except its charities, the state gives no money out but it expects a strict equivalent in return, as merchants and manufacturers do in their business.

The state is not a parent any more than it is a general distributor of gifts. The state cannot cherish love and affection for you, its youth, as fathers and mothers do for their children. Your parents make sacrifices for you, and are happy in your happiness. They go without comforts that you may be eduated. They stake their old age on your love and honor for them. The state does none of these things. The state does not love you. Your parents owe you sustenance, nurture, education. The state owes none of these. The state is impersonal. It cannot be conceived as possessing an emotional nature, and as responding to ardent sentiments analogous to those which thrill the breasts of your parents for you, and your breasts, when you are loyal, for them. The wisdom of the state is always expressed through an assembly of delegated members. Hence reason must govern all its procedures. Every act must be debated: that is, warmth of emotion, ecstasy of sentiment, are mere disturbing elements in its processes, and pure, unmixed wisdom should govern all its decisions. Thus the very small babe soon responds to the love of its mother; but only when the youth is approaching mature manhood does he become capable of the sentiment of patriotism.

I have thus reminded you of a fundamental truth of civil goverment, both because this truth seems to me to be essential to good American citizenship, and because I wished to say with more emphasis *this;* namely, that the state of Massachusetts, which has given you this education, did *not* owe it to you; you had no claim for it; in accepting it you incurred a real,

tangible responsibility; and you do now owe to the state, and to the larger entity, the nation, which embraces the state, a return, by failing or neglecting to pay which you will infallibly bring upon yourselves disaster and suffering. I repeat, the schools, from primary to high, are not provided for you by the state on the principle on which asylums are provided for the insane and almshouses for the poor and imbecile. You are not objects of charity. From its large investment in you the state expects a return. She has furnished you training. That ceases to-day. She now is ready to receive from you the just equivalent. That begins to-day.

Unfortunately, this repayment of your obligations to the state is unlike the payment of a note at bank, or of a grocer's bill, in this, that it may be evaded; and the evasion causes calamity so subtle and pervading that only men endowed with almost prophetic insight can tell their generation where lies the disease, and by the transgression of what law it was incurred. Your note of hand announces that for value received you promise to pay, on a precise date, a certain sum of money. Three days of grace, and you pay that note. So important to the fabric of our institutions is your payment of it with absolute promptness, that a vast net-work of laws is woven round you to prevent you from harming society by your neglect or your fraud. Notaries public, sheriff's officers, constables, courts of law, watch you and pursue you. Loss of credit, bankruptcy, attachments, executions, forced sales, prisons. — acutest forms of misery to civilized men, — await you when you fail to pay your business debts. Now when you take from the town of Amesbury this evening the diplomas that you expect, that transaction, under the pleasing guise of an honor awarded to you, implies the passage of a note of obligation *from* you *to* the town, wherein you solemnly promise, for value received, to pay to said town, — *what* and *when?*

I am not indulging in any humor of the imagination, or trying to amuse and surprise you with any little whim of my own. I am simply telling you sober, literal fact. When these diplomas hang on your walls or lie concealed in your safe cabinets, and you think you received them because you deserved well of your school, there rests on you meanwhile a fully matured obligation; you have a payment to make. This obligation, do you say, you cannot understand or realize? Why, — that you may understand and realize and acknowledge and discharge this obligation is precisely the reason why high schools are maintained.

The primary and grammar schools did much for you; they taught you the elements of useful knowledge that you might be able to protect yourselves in the great competitions of life, and, by means of reading, come into some relation with the interests of human society. But these schools did not bring you forward to that stage of your growth in mind and charac-

ter where you now are, and where you begin to have an insight into the sacredness of duty, and can see in some degree the sublime unity of the human race, the purpose of the ages, the significance of human destiny. It is not,— in spite of a fashion of speech now prevalent,— it is not the school frequented by children that fashions most permanently the young mind; it is the school where are taught youth just verging into manhood that leaves the most indelible impressions and most decidedly gives shape to character. The first access of high moral purpose, colored with the consciousness of far-reaching influence, the first warmth and flush of the soul as the grand conceptions of science and history kindle it into strange strivings and ardors, those memorable days in our lives that mark the epochs of our spiritual growth, these determine the specially teachable and responsive years, and determine that they fall in the usual high school or college period of education.

Therefore I hope it is not a futile thing for me to ask you to think seriously of the all-important subject of your special relation to the government,— the *what* and the *when* of your obligations to the state,— you who are high school graduates; you who are so few, so select, so preferred, in a sense, by the state, to its innermost chambers and penetralia of favor. If you, by whom the state has done its best, if you deceive its hope and disbelieve this message,— if you are launched upon life to-day untouched by the principle of self-sacrifice, doubting of any further reaches of human destiny than the achievement of success, cold to any higher calls of human duty than the solicitations of business prosperity, — what then shall we, who defend the high schools in these days of trial, do for ground on which to stand: why shall not we say in despair, we also,—Yes, the high schools have been tried and found wanting; let us abolish them, and no longer aim high in our public education ?

What then do you owe the state that others less favored than you by the state do not owe it, and when does your particular indebtedness become due? Every citizen who has reached his majority, be he native or naturalized, ignorant or educated, rich or poor, old or young, owes his government loyalty, cheerful payment of taxes, support in war, rebellion and riot. I speak not of these things particularly. You owe the government all these, but you owe them in a different manner, and you owe more than these. In the performance of your merely routine duties as citizens you are responsible for mingling a certain something of intelligence and conviction. You will inevitably, in your intercourse with the world, see and hear much of men whose feeling toward the government is marked by distrust and bitterness; who seem to know no better than to regard the officers of the government as their enemies, against whom they must protect themselves, and

concerning whom they use sour and querulous language. But even in regard to these routine duties, as I have named them,— that is, the duties which come at stated times, and come by statute law, such as tax-paying and serving on juries, and which have to be performed under penalty,— even in fulfilling such duties as these, the educated citizen,— that is, such a citizen as you claim to be, and, above all, the citizen who has been educated by the government, as you certainly have been, — must act with magnanimity and alacrity and intelligence. He sees more clearly than others how all-important, how beneficent, how absolutely fundamental to all other human interests, the government is. He has the clear vision of knowledge. For what other purpose can you have studied civil government, the history of nations, the languages and the literatures of men, the sciences of nature and of mind, if it is not that you may *understand* things, and that you may act from *within*, from *motive*, from *conviction*, and not from without and under compulsion? We can forgive the uneducated man if he feels towards his government as the hired man feels towards the farm. Ordinarily the hired laborer considers his obligations cancelled when he is paid. He knows no ties; he knows only his private interest. But we expect you to feel towards the government as the *farmer* feels towards the farm. You know that this is a republic, and you know that you are proprietors in it. The uneducated man does not know this. He may indeed have been told it many times: yet he does not know it; for it is not knowledge that can be communicated, like a rule in arithmetic, or a fact of history. It is the kind of knowledge that dawns upon a man as his mind expands under culture, and does not dawn upon him at all unless his mind does expand under culture. If it has not dawned upon you, Amesbury has spent its money upon you in vain, and it is the duty of every good citizen and taxpayer to seek to bring about a change in the law, so that an institution, costly and useless, need no longer cumber the body politic.

You have noticed that I have been speaking of the *perfunctory* duties of the citizen, which you will have to perform; and I have said in regard to them that, while you perform them in common with all other citizens, you will show yourselves somewhat different from other citizens, in performing them freely and intelligently, with the cheerfulness and alacrity that comes of understanding. But I am now going a good way further, and shall try to explain to you a much higher scope and range of duty towards the government which you must especially perform in order to acquit yourselves of that obligation which, as I have shown you, you have incurred in accepting from the government a portion of the higher education.

It seems to you, perhaps, that governments are very stable things. The fabric of the state is very grand to contemplate. The scheme of legislative,

judicial and executive departments, about which you have learned in your studies, the regularly recurring elections, the imposing military parades, the vast structures which the government builds and uses for purposes so manifold,— the state-house, the prisons, the reform-schools, the court-houses, the arsenals and armories, the asylums, and the whole array of institutions that the state, in all advanced nations, includes within its sphere,— all these seem to you, perhaps, in their very nature permanent and unassailable. You know that generations of men pass away, but the government goes on. You know that men gain and lose, thrive and fail in business, but the government seems above vicissitude and superior to change. It is natural that people who think from day to day only of their own interests should be thus thoughtless about the higher interests of civil order and social welfare. But those who have read history come to entertain very different views of the stability of governments. Unthinking, unobserving, unreading men and women are apt to live in the false security of ignorance as regards the dangers with which they are menaced in their lives, their peace and their property, from possible disorder in the government. They have heard of revolutions in distant countries, and in our own country in times long past; of rebellion twenty years ago, which chiefly affected other communities; and of riots and pillage more recently, which, however, did not extend into Massachusetts; and they fall into the habit of heedless trust that tranquillity is destined to prevail here as a part of the order of nature.

But this confidence that our government is strong and destined to go on forever of its own inherent force is very unwise. No sober thinker entertains it. It is the confidence of ignorance, not of knowledge. The private soldier in the army knows not that the enemy is near until he sees the attack. But the general has his scouts, who bring him reports, and he becomes apprehensive and anxious while the danger is still remote. So in the republic there are unseeing citizens, — citizens who are contented so long as their daily life is not disturbed,— and citizens who forecast the signs of the times and prepare for trouble while there is yet calm.

Now the most important of all human institutions — the most important thing that the race has organized on the earth — is government. If you will think of it a moment, you will perceive that our government surrounds us with its protecting bulwark, and makes life for us secure. Nothing else than the government guarantees us in our personal rights and enables us to realize, within its all-embracing fold, our ambitions for education, religion, commercial enterprise and scientific research. The government is the great presupposition of all combined human endeavor. It is the back-ground in every picture that the social reformers plan of improvements in collective life. Nothing that we can do or undo can leave the government out of the

account. Thoreau tried at Walden to hide from it, but it found him out, and made even the arch-idealist feel its compulsive hand. The government is larger than all things else. All things else are planned within the boundaries of its map. Every partnership of men is held together by its laws, and would fall to pieces if it should fall to pieces. You cannot protect the boundaries of your field and house-lot unless the government aid you. You cannot be sure that the gold or silver coin is genuine unless the government stamp it with its superscription. You cannot prevent some tyrannical neighbor from enclosing your farm with his larger one and cutting off your right of way; but the government can and does. You cannot of yourself guard your thrifty savings against brutal rapacity or subtle stealth; that is, you cannot acquire property, if, while with one hand you gather treasure, with the other you have to battle with violence or fraud. You would not know what to do with the property of persons who die intestate; but the government gathers up the experience of ages on that matter, enacts this wisdom into a law, and directs you what to do, and forces all concerned to respect its action. When your railroad train stops at a grade crossing, and you are tempted to feel annoyed at the delay, remember that the train is stopped, not by the company, but by the government, without whose interference the companies, if we may judge by other things, would have gone on having collisions, unable to agree upon a rule of mutual concession that should never be abrogated by caprice or interest. And so I might go on indefinitely enumerating the ways in which our lives, our property, our dearest interests, depend on the government. It touches us at a thousand points; it touches us every moment of the day; it guards our walk in the street; it protects the child whose parents are dead; it protects the idiot whose friends see in him only a loathsome object; it protects the dumb animal; it makes civil and social life possible, and would leave only chaos were it to fail.

Government is therefore absolutely and unqualifiedly necessary to human welfare: at any cost we must have it and maintain it. All that the race has learned in ages of discipline, that is, our civilization itself, is embodied in the government and would fall with the government. Our homes, our churches, our most sacred interests, are indissolubly bound up with the government, and are no more firmly established than is the state. And yet the state is not inherently and necessarily stable. It is a human institution, unlike the law of gravity, and is only as permanent and unchanging as men, being such as they are, can make it. The government is not stable unconditionally. The conditions of good government need to be carefully considered by men, and then carefully nursed and guarded. Perhaps these conditions have, in the history of the world, but rarely existed in such com-

plete form as they did in the companies of serious men who, two centuries and a half ago, settled Massachusetts. These men transmitted to their descendants those qualities of character which constitute the first condition of a stable state; namely, a profound respect for law and an insight into the supreme worth of the spiritual side of human life, with a determination to make this spiritual side dominant in all human concerns. Thus, in a time when none were wealthy and none were too much oppressed with private business to attend to the public welfare, took root those traditions which even yet, in a time when many are very wealthy and are so busy getting riches that they give no time to civil duties, cause the poor man to respect his vote as his own and to value his citizenship as the ground on which he stands on a level with the rich man, while public spirit is yet the crowning grace of character, and mere private self-seeking involves a certain loss of social standing.

Thus I have tried to show you that our government, which, that men may be happy and prosperous, must be stable, depends for its stability upon the character of its citizens. Now character is supposed, among all the modern culture-nations, to be nurtured and developed by education which is rightly directed and rightly mingled with inculcation of moral truth. When those serious-minded founders of our commonwealth were seeking to express their profoundest conviction concerning the elements of stability in a state, they at once thought of education and, as we know so well, established the common school. The common school system has, throughout our history, been unceasingly held up as the main reliance of the state for the development of character in its citizens. The common school, in its entirety,— that is, including the high school,— constitutes the device the most elaborate and the most carefully planned that the commonwealth has been able to realize for the cultivation of the civic virtues.

The question which, a little while ago, I announced as being so important to you at the present moment of your lives,— the *what* and the *when* of your obligations to the state for the education you have received,— may be answered now. You must bring forth the fruits of character as citizens. That is to say, you must act towards the state on the constantly recurring questions of public policy, as men and women of character and principle, and not as partisans or as persons seeking their own interests. It is as if you were, by your higher education, initiated into a secret rite by which you are to be bound, as by a bond invisible to the mass of men, to a course of action in civil matters that will be unintelligible to the uneducated because they will not see how your interest is subserved by what you do and say. You may understand the motto, *noblesse oblige*, now that you have been

honored with that peculiarly American patent of nobility, the diploma of the public high school. In the ancient monarchies men of lofty rank have been known to go calmly to death rather than do a deed which the traditions of their order stigmatized as base: and in many lands there have been martyrs to religious and scientific conviction. Some such spirit of self-immolation, expressed in the ways that modern life decides, must descend on the educated of our generation, must descend on you, high-school graduates! For heresy in religion no one is now made to endure suffering. Startling innovations in scientific speculation may be announced and taught without jeoparding, not merely one's civil rights, but even one's social standing. It is no longer possible that there should be such martrydoms as those of Bruno, Huss or Galileo. But human nature does not change. Martyrs, *witnesses* of the truth, were never more needed than to-day, and never anywhere more than in this republic, our country, of which we are so proud.

You now perceive that the obligation to pay back to the government the cost of your education is a moral obligation. Do you understand the difference between a moral and a pecuniary obligation? Every obligation to pay money has of course its moral aspects; but, as I have shown you already, it is an obligation so distinctly specified in time and amount that the discharge of it is almost a physical act, and makes no drafts upon the intelligence or upon the moral principle. A moral obligation, on the other hand, is undated, and no amount or kind of payment is described. A base person prefers to be under a moral obligation, because it can be eluded. A noble mind regards every kind of obligation; but while it meets the pecuniary obligation punctually, it regards the moral one as sacred. To the discharge of this it is held by cords unseen and unfelt by the base. A common business calamity may release a debtor from his money debts. But no bankruptcy is known in the moral sphere. Do you understand this? It is the touchstone of genuine culture to understand this. Education, unenlightened by moral insight and unwarmed by moral enthusiasm, is of no avail to the man or the woman as citizen. Your obligation to the government is a purely moral obligation. If you are merely selfish you will evade it by thinking only of your own immediate interest when you make up your mind on political questions and when you announce your opinion in conversing with your fellow-citizens; when you seek election to town offices, and when you decide on your course of action as town-officers; when you cast your vote, or when you, either in sloth or in sourness of temper, neglect to cast your vote. The constitution of the world and of the human mind is such that you are freely allowed to be base and selfish, so far as any swift and

immediate penalty is concerned. But if your education has lifted for you the thin veil that hides from many men the —

> "Regions mild of calm and serene air
> Above the smoke and stir of this dim spot
> Which men call earth,"

if your education has given you but the elements of spiritual insight, you know that in the universe of God no moral duty can be neglected with impunity. The penalties that do not seem swift to come are after all the surest penalties. Their germs are in the very sloth, the selfishness, the disbelief, themselves. They begin to grow up into the character, noxious, obstructing and blinding, as soon as planted there, and henceforward they continue to shut out the light of heaven, to dwarf the soul, to scant the destiny.

But it is arranged in the scheme of Providence that the penalties for the neglect of civil duties react upon the stability of the state; and while they wreak themselves upon the guilty individuals as all moral turpitude does, they may render life miserable to all the members of a government. In our republic law and order depend on the love of law and order, upon the determination to have law and order, in the minds of the people. It is plain, therefore, that there must be in an American state a great many earnest defenders of law and order. The average thought of the body of citizens must be a thought of the public welfare. This means that there must be educated citizens enough, or that the earnestness of the few educated citizens there are at any time must be resolute enough, their wills strong enough, to decide that public action shall be wise and conservative.

We hear much in these days of the dangerous classes. If there are such classes, they must be counterbalanced, until they can be transformed by some good influence or other, by the specially safe, the conservative, the defending, the trustworthy classes. Who are these saving classes to be, if it is not graduates of our schools, above all, of our high schools?

For instance, we learned but a few years ago (you can remember it if you try) that at no great distance from Massachusetts, in a northern state, a riot is possible,— an attack by citizens upon property, upon law and order. In such an emergency what would you have done? The question really is, —are you ready, any day, to encounter the perils of the battle-field in behalf of law and order? Are your minds made up on such a matter? Can you be trusted? Are you ready in that supreme way to show your recognition of your obligation to the government? There is no alternative. Somebody,

in such crucial moments, must be ready at once to act. We cannot hope that our beloved commonwealth will always spare us such crises. The principle of self-sacrifice must always be there, its mind made up. That your minds should thus always be made up was the purpose of the government in organizing your schools and in educating you in them through the long period of your youth.

But these are rare and salient occasions in every community. On the other hand, remember that less than two years ago, in another state of our country, and this time in a state of New England, it seemed that half of the voters were ready to sanction flagrant dishonesty and corruption. For a number of days the entire country had its eye on that state. Partisanship then made gross wrong seem just. The care of the government had to be entrusted to a general. It was as if the political methods of Mexico had been imported and carried to the very opposite corner of the land. In that alarming episode in a state of New England we saw new perils. "How stable is our goverment after all?" was asked by many a citizen. Is this a people bent on making the right prevail? With these new misgivings, people thought anew of the public school, and asked whether it could furnish any hope of safety. As concerns you, graduates of a high school, the purpose of your schooling has been that, in such a miserable exhibition of low and selfish motives in politics as we saw in Maine, you should be ready, whatever your party, to announce your opinion vigorously, and to show that in a matter of right and wrong you can forget politics. Parties change, and the state endures: but whenever the wrong shall permanently displace the right, the state will fall.

You are graduating from a high school at a time when momentous questions are pressing for a settlement in our country, and when peculiar perils are threatening our social life. What your part is to be in this turmoil of conflicting opinions and passions is all-important to the town of Amesbury, to the state of Massachusetts, to the nation of which Massachusetts is but a part. Questions of money, of currency, of debt-paying, of repudiation, involving ultimate questions of honesty, are still clamoring for a hearing, and threatening to league the powers of selfishness against the weight of moral principle. Questions of civil service reform are now paramount. Are your minds still so crude and uneducated that you can be cozened and beguiled by the politician's silly gush about the American civil service being in its present state the best the world ever saw? You have been at school in vain if you, with high school diplomas in your hands, are still to that extent infantile and untrained. Though not involving so distinctly a moral principle, the question of protection to commerce, of subsidies to ships, presses to be brought to an issue, and creates a duty for good citizens to

thrust it upon the attention of timid officials. At this moment we see two or three heads of departments at Washington laboring to clean out certain Augean stables of accumulated corruption, while the undercurrent of popular opinion accredits to two or three other prominent officers of the government a disposition to throw obstacles in their way. Your duty with that diploma in your hands, should be as clear as the sun at noonday. Every good citizen who talks with his neighbors or, in any of a thousand other ways, contributes to the public voice, may add his mite to the body of support which the men who represent decency and vigor should have.

Our government rests upon popular elections, as you very well know. Lincoln, as you have often read, called it a "government of the people, by the people, and for the people." Unless our elections, therefore, are pure and honest, our very foundations are insecure. Every man has his vote to cast, his opinion to form as to how to cast that vote. Every man, therefore, may become a guardian of the ballot by cultivating a profound conviction of the importance of his own ballot as an expression of his best wisdom, and a profound distrust of the ways in which the men who profess politics for a living try to relieve busy citizens of all the responsibilities for the selection of candidates. There is great danger to our institutions from the apathy of well-meaning citizens with regard to the working of the election machinery. In a recent magazine article this question is discussed as pre-eminently the people's problem. With that diploma, bearing your name, you are most straitly enjoined not to be apathetic, but full of keen and lively interest, rather, in a matter so vital to the very existence of the government that has educated you.

Your obligation to the state is not to be repaid in money. Even though you become very rich, and give the town valuable gifts out of your abundance, such generosity will be graceful, but will not cancel your debt. What you owe to the government is the vigilance of a jealous guardian of its honor. What you owe the government is the perception that its interests are your interests. What you owe in return for your high school education is a noble discontent with the aims of petty, selfish men who seek to prey upon the public. Discharge your indebtedness in this medium, and you do your duty by the state; for she has a right to expect of you a keen interest in her perpetuity, her safety, her honor.

"Along the street
The shadows meet
Of destiny, whose hands conceal
The moulds of fate
That shape the state,
And make and mar the commonweal.

"Around I see
The powers that be;
I stand by empire's primal springs;
And princes meet
In every street,
And hear the tread of uncrowned kings!

"Hark! through the crowd
The laugh runs loud,
Beneath the sad, rebuking moon.
God save the land
A careless hand
May shake or swerve ere morrow's noon!"